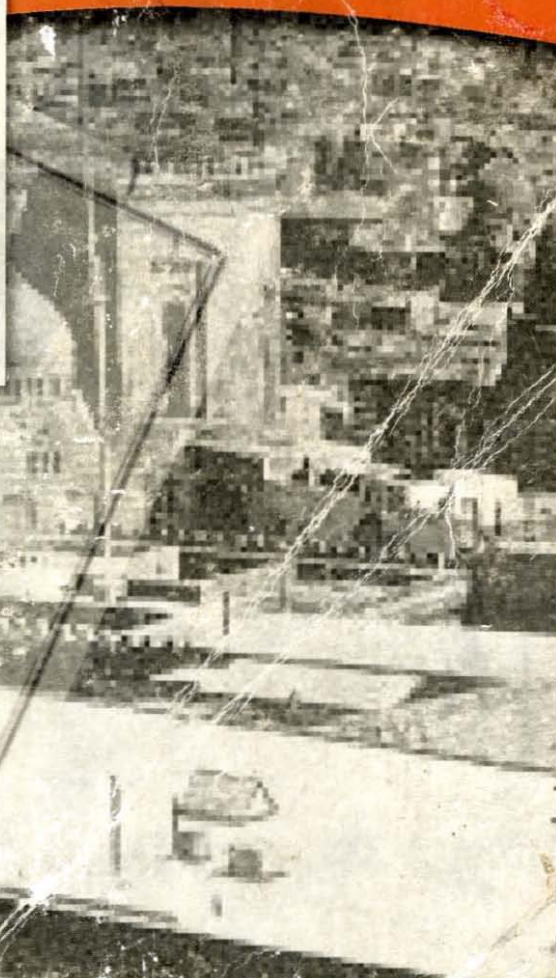


Prosiding Simposium Sejarah Pemikiran Politik Islam II

MUHAMMAD 'ABDUH DAN MASYARAKAT MELAYU

Diselenggara oleh
Farid Mat Zain
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Fakulti Pengajian Islam
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TAHIR JALALUDDIN AND SYED SHAYKH AL-HADI'S APTATION OF THE SALAFIYYA IDEAS INTO COLONIAL MALAYA

Hafiz Zakariya

Introduction

The early decades of the twentieth century witnessed the emergence of the salafi-inspired reform movements in various parts of Southeast Asia. Kiyai Haji Ahmad Dahlan and Muhammadiyah movement led such reform in Java whereas a group of reformists, spearheaded by Haji Rasul, Haji Abdullah Ahmad, and Shaykh Jamil Jambik carried out similar reform in West Sumatra. In colonial Malaya, the *salafiyya* ideas found its following among a group of concerned Muslim scholars. These ideas were brought to Malaya primarily through reform-minded students/scholars who had studied in the Middle East, and the circulation of *salafiyya* writings such as *al-Manār* that reached audience in Malaya. Like the *salafiyya* figures in the Middle East, the primary concern of the local reformists was the backwardness of Malay-Muslim community and the Muslim *ummah* at large. Against the background of Malay backwardness the reformists believe that it is imperative for them to carry out a reform campaign in their own society to redress the malady and problems confronting them. In doing so, they believed that restoration of the purity of Islamic teachings and practices are necessary for the Muslims to get out from the material slump, and intellectual stagnation.

Two Malay reformists who played a pivotal role in promoting the *salafiyya* ideas in Malaya were Sayyid Shaykh Ahmad al-Hadi (hereafter, al-Hadi) and Shaykh Muhammad Tahir Jalaluddin (hereafter, Tahir). Tahir is considered as the most learned and notable in scholarly achievement, whereas al-Hadi was the second most important figure.¹ Though not as learned as Tahir, al-Hadi was the most effective reformist writer, propagandist and polemicist. Moreover, he enjoys a reputation as the father of the Malay novel, a progressive thinker and brilliant social critic. Because of al-Hadi's prominence, his background deserves consideration. Our objective is not to present a full analysis of al-Hadi's and Tahir's lives